

A  
CAVEAT  
AGAINST  
FLATTERY,  
AND  
PROFANATION

OF

*Sacred things to Secular Ends:*

UPON

*Sight of the Order of the Convention  
for the Thanksgiving,*

AND

*Consideration of the Misgovernment and  
Misfortunes of the last Race of  
Kings of this Nation.*

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L O N D O N,

Printed in the Year MDC LXXXIX.

GOVERNMENT

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 PROFANATION of *Sacred* things  
 to *Secular* Ends.

I Was not more pleased with the first *News* of the Order of the present Convention, for a *Publick Thanksgiving* to Almighty God, upon so just and admirable occasion, than I was otherwise moved and disturbed at the first *Sight* of their Order ; to see all that lively sense, which I expected, of such an admirable Providence and Mercy of God to these Nations, in so seasonable, so easie, and yet so great, and, if it be not our own fault, compleat Deliverance, to dwindle (in my apprehension) into a kind of mean, servile, fawning Complement to the Prince, under a Formality of Religion. This hath filled me with variety of Thoughts, which I cannot forbear to communicate to



some of those who are concern'd in it, I mean, the Members of the Convention.

*The Prince* I look upon as a person greatly to be esteem'd, lov'd and honour'd, both for the Character generally given of his Virtues, and more especially, for that he seems to be chosen and design'd, by the Providence of God, for a special Instrument of great and desirable matters in this Age; and hath been so already to this Nation. And therefore to assist him, and concur with him to those ends, is in my Opinion, an Act of Subservience to the Divine Providence, which is a *Glorious and Angelical Employment*: but yet to express our Respect to him, in such a manner as this, whether through Flattery or Transport, I conceive is neither proper, decent, nor safe, either for him, or for the Nation.

The Cause of this Publick Thanksgiving to Almighty God, is thus expressed: *For having made His Highness, the Prince of Orange, the Glorious Instrument of the Great Deliverance of this Kingdom, from Popery and Arbitrary Power.* Whereas in truth the principal Cause of it is, not the *Instrument*, but the Great, and very great *Deliverance*; with many such Circumstances as are remarkable indications of the special Providence, and over-ruling hand of God in it: And for this most solemn Thanks, ought to have been paid to Almighty God by this Nation, whoever had been the Instrument. And yet in this Order is there not one Word of this *Great Deliverance*, more than was necessary to express what it was that the *Prince of Orange* was the Glorious Instrument of; as if his being the Instrument, was the Only, or the Principal thing, for which we were to give Thanks. I deny not but there was special reason to give Thanks for that also, as well as other Circumstances, but then it ought to have been express'd in its proper manner and order; the *Deliverance* first expressly, with proper words of its due amplification, as the principal: and then by what *Instrument*, as is frequently added in the Scripture upon such occasions; *by the hand of his*  
servant



*servant Moses.* And as our common form expresseth that which is above all, Gods *inestimable Love in the Redemption of the World by our Lord Jesus Christ.* It must therefore be confessed, that the principal matter of our Thanksgiving is in this Order either omitted, or mentioned only occasionally, so as to serve only to express the other, at best in a preposterous manner. And this *Inversion of the proper and most natural and easie Order*, is an Argument that it was so formed not by chance, but *design*, or to make the most charitable Construction, through some *inconsiderate Transport.* And the same is observable in the *Epithets* given to each.

I did never affect to contend about words, much less would I give occasion of offence to such an Assembly, of such persons, for a trifle; besides, they that know me, know me to be a cordial friend, and well wisher to this Convention, and who desire to promote, not prejudice their Proceedings. But what I intend in this is no slight matter, nor will it so much prejudice, as be useful to them, and to others, if it be taken by the right handle, and as is intended. For from hence I observe *two things, which deserve very serious consideration and reflection upon them.*

The one a *Defect* of that due and profound Sense of so great and undeserved a Mercy, and of that answerable Reverence and Gratitude to God, which our circumstances and condition require. If we admit the form of the Order, to have proceeded only through *Transport of Affection* to the Prince, which is the most favourable construction we can make of it, yet even that is an evidence of what I say, and that there was more respect to the Instrument, than to the Mercy it self, (or perhaps, to the Author of it, by some : for after the Author, the Mercy it self is next to be consider'd before the Instrument, as the principal Motive of our Gratitude; and the expressing it otherwise, is a kind or degree of neglect or slighting of the Mercy, and of disrespect to the Author : which a man may easily perceive,

if he do but consider how such an expression of thanks, for some rare favour, would be resented by a great Prince from some of his meanest Subjects. Would he not think him an Impertinent Fellow, and unworthy to be regarded, much more unworthy of such a special favour? And if we admit that it passed the Houses meerly through *Inadvertence*, which is also the most favourable Construction we can make of that, this very Inadvertence is plainly an evidence of the same: for had we been affected as we ought, that would have made us more mindful and observant of such a matter.

But if it did proceed from *Flattery*, and design to Complement the Prince, and pass, tho' observed, through *Compliance*, which might possibly be the case of some; that is not only unbecoming and below the Gravity of such an Assembly, but a plain *Profanation of Religion* to base and unworthy ends, and greatly aggravates the former. And this is so plain of it self, that I need not say more to prove or explain it. But whether either of these two, or both, was in the bottom, it is not a matter to be slighted, or lightly passed over. How great are the sins of unsuitable Returns for extraordinary Mercies, and of Profanation of Religion to Secular ends, and the Judgments they usually provoke, I leave to Divines to consider more fully: But what are their Natural Effects and Consequences, and what the Mischiefs we have seen attending them, I think greatly necessary to be explained for our common Benefit, and necessary Caution for the future. We are just now entring upon a new Scene of Affairs, and if we well consider the sad Catastrophes of the two preceeding, and make just Enquiry into the causes thereof, we may meet with much matter of Admonition, Caution and Direction; and very pertinent to this purpose.

King James I. his Mother and Grandfather having both born their own burdens, was, by the Providence of God, brought to the Throne of this Kingdom in Peace, even  
beyond

beyond the expectation of himself and many others. And though the restless and desperate attempts of the Papists, were otherwise enough to terrifie a man of greater natural Courage than himself, yet he had for his Encouragement, an admirable experiment of the *Special Providence of God*, in the Preservation of his next immediate Predecessor, Queen *Elizabeth*, through a long Reign of forty four years, notwithstanding all their Conspiracies against her. And lest that should not sufficiently affect him, he had moreover, in the very beginning of his Reign, a like experiment thereof, in the Preservation of himself, and his own Family from one of the most horrid, desperate, and secret Conspiracies, that the World hath ever heard of. And what did all this require of him? Could it be any thing less than the highest demonstration of Gratitude to God, most confident Dependence upon him, and intire Fidelity to him? And what less from the Nation? But what was the *Return*?

It was wisely said at his first coming in, by one of his *Scotch Courtiers*, to one of the *English*, *We have brought you a good King, but you Court Flatterers will soon spoil him.* And so it proved. It was indeed a great happiness to have all Causes of Dissention, not only in this Nation, but also between both Nations, so plainly and fully extinguish'd in his person. But such was partly the *Transport* of all sorts of people, and such the gross *Flattery* of many, that nothing was enough to magnify either his Wisdom or his Power. This and the *pompous Titles* of Monarch, Absolute, and Imperial Crown, &c. soon raised his thoughts above the pitch of an *English King*. He thought himself as free to exceed the Laws of the Land, as God the Laws of Nature, when he saw occasion for it; though he thought in Prudence such extraordinary Acts, like Miracles in Nature, were not ordinarily to be done. He thought the Rights and Liberties of the People, were but Indulgences wrested from their Kings, his Predecessors, (*cujus contrarium est verum*).



rum) and might thereupon infer, (and had wit enough to do it) that it was but reasonable for him to regain by Policy, if he could, what they had lost by Necessity or Constraint.

These fancies of his were continually fed and confirm'd by self-seeking, flattering persons; who, perceiving that to be the way to Preferment, strained all their Wit and Parts to gratify his humour: and it was not long before he found occasion to exercise that Freedom. The Discovery of that horrid Conspiracy, which by his admirable Deliverance should have confirmed his Dependence upon the Divine Providence for the future, having a contrary effect upon him, he cast about to secure his Safety and Quiet by his own *Craft and Policy*. And the only way for that he conceived was by making not only Amity and Leagues, but the nearest Alliance that could be, with some Potent Prince of the Popish Religion. And by all means he must have a match for his Son either from *France or Spain*: for the Accomplishment whereof the Pope, whom he had before asserted to be Anti-christ, must be complemented with no meaner Title than *Sanctissime Pater*; Indulgence to Papists, contrary to the Laws, must be agreed, and the effectual Execution of the Laws against them actually stopp'd by secret Orders; for a publick Declaration for that purpose, would not then pass for a Legal Act of Dispensing Power. And because they, who were most Zealous in Religion, were like to be most averse from compliance in these things, *the very Power of Religion must be discountenanced under the Notion of Puritanism*; and Indifference and Formality encouraged under the Notion of Loyalty, Obedience and Conformity. And to this end was the *Book of Sports* injoyned to be read in Churches, and many Pious and able Divines put out of their Employments, if not Freeholds too, for refusing to read it. Nor did he want encouragement in all these things from Flatterers of all sorts, who easily prevailed against the sounder and safer Counsels of

of others. And though some of them, who had published their false and flattering Argument in Print, were questioned in Parliament for it, both in King *James*, and in King *Charles I.* time; yet even for some of them did the King intercede in Parliament; as King *James*, 7. *Jac.* for Dr. *Cowel*; and others were preferr'd or favoured afterward, as Dr. *Mainwaring* by King *Charles I.* as others since have gotten what they wrote for, and have been well rewarded for their pains. Of the former sort see *Rushworth*, and Mr. *Petyts Miscellanea Parlementaria*; of these latter, 'tis like the Parliament in due time will take notice.

This unhappy Policy, as it was not unlike in its Principles to that of *Jeroboam*, which *became a sin to his House, even to cut it off, and destroy it from off the face of the earth*, so it proved also in its consequence. His eldest and hopeful Son Prince *Henry*, was in the beginning of these courses, and soon after the first proposal of such a match, taken away by an immature death; and *himself* persisting therein, by a death questioned then, and in the dark to this day, whether not untimely. His next Son and Successor King *Charles I.* whom he had involved in these snares, but never lived to see his Marriage accomplished, proceeding in the like courses, giving encouragement to Flatterers, and through their false and deceitful Counsels, in many things transgressing the Laws, indulging to Papists, and discouraging and oppressing many of the most Religious and Conscientious of the Protestants, as Puritans and Factious, and renewing with more severity, that unhappy Policy of the *Book of Sports*; at last concluded this Scene with that unhappy Catastrophe, which is well known to the World.

King *Charles I.* having also born his burden, to his Son, King *Charles the Second*, after he had been tutor'd in a Wilderness of twelve years Exile, was Almighty God pleased to open the Gates of his Mercy; and when all hopes either from Foreign Assistance, or Domestick Conspiracies failed, then by a favourable and manifest Providence to ad-



mit, or rather conduct him to his Fathers Throne in Peace, to the great Joy of himself and the whole Nation, putting into his hand, upon terms of his Behaviour, the prize of a fair opportunity, to have made himself, and these Nations happy, had he had a heart to it, and they been disposed for it. But such was the *Transport* they were all under at that time, that they soon forgot themselves, forgot God, and, like Pigs to the Trough, ran greedily to a brutish enjoyment of their unexpected Happiness; and through their Ingratitude to God, instead of Blessings, which they might have been, proved mutual Temptations, and occasions of Corruption and Debauchery each to other; the new King by a most pernicious evil Example, and those about him by self-seeking Flattery, Compliance, and Imitation: whereby they both encouraged and hardened him in those evil Courses, and propagated the Imitation of it to all ranks of people.

The *Parliament* it self, that is, the Majority, unadvisedly and contrary to the true Constitution of this Government, *declared him* to be, by the Fundamental Laws of this Kingdom, *in effect above all Law*, and his very Officers *irresistible*; and required of all Officers of Corporations, Officers and Souldiers in the Militia, and of the Clergy and Universities, a Declaration to the same effect; subjected the *Dwelling-houses of the People* to be searched at the pleasure of his Officers; formed a new *Militia*, and put it wholly into his Hands; and profusely gave him *vast summs of Money*, out of the Estates of the people, beyond all need, reason and justice. The Commissioners and Convocations of the Clergy, in their new Additions to the Common Prayer, without any regard to what he or his Successors might prove in-time, or to the inconvenience they might thereby bring upon themselves, needlessly gave him the Title of *most Religious and Gracious*, in publick forms of most solemn address to Almighty God; and the *Kings Arms* were in divers Churches in the City, set above the Commandments  
of



of God in the place of most solemn Worship ; whereas at *Oxford*, as I have heard, the Founders Arms in the Theatre, being placed above the Kings, were ordered to be taken down for the Indecency. Agreeable hereunto was *Loyalty* ( as they call'd Compliance with the Will and Pleasure of the King, whether legal or not ) cry'd up as the only Honesty, and *Non-Resistance* and *Passive-Obedience*, as if they were the greatest and most necessary Doctrines of Religion, by all who sought the Favour of the Times, in their ordinary Discourse and Conversation, and publickly so asserted in Speeches, in Sermons from the Pulpit, and in Printed Books, by such as expected any special Favour or Preferment.

Nor stay'd it here, for *the King* now assured by such Demonstrations of the Obedience and Compliance of his People, and thereby encouraged to take the Liberty to gratifie his Lust more openly than otherwise perhaps he would have done ; and being a Person of a pleasant Wit, and delighting in Repertees, Jestes and such like Diversions from serious thoughts, the stream of *the Courtiers, Gallants*, and all who affected to be reputed such, presently ran with a full torrent into the same Chancel, and soon overspread a great part of the Nation. And vain airy *Lightness*, frothy and *Obscene Discourse*, profane and horrid *Swearing*, and more then brutish satisfaction of *Lust*, and *Contempt of all Religion*, were not only indulged, but affected too as generous qualities of a Gentleman, and certain Notes and Evidences of Loyalty and Fidelity to the King, and conformity to his own heart and mind. And those, who made any scruple of Conscience to run to the same Excess of Riot, were looked upon and despised as disaffected, disloyal, mean spirited fools, and Fanaticks ; but those who did dare to oppose either the Debaucheries of these Loyallists, or the illegal actions of the King, as Imprudent, Rash, and Madmen. And so great a *Baseness and Degeneracy* thereupon presently seized and tainted many, that, not

considering the severe Denunciations of our Saviour against such, they were even out-faced and ashamed of their Religion, and became *Hypocrites in Debauchery*; and, to avoid the Imputation and Reproach of being religious and sneaking, did actually sneak to such degenerate and despicable Wretches, while by base compliance in obscene Discourse and familiar Swearing, they gloried in their shame, and would seem companions with them in such things, as yet they never acted indeed. And in so degenerate a state what can be so absurd and inconsistent that Men will not do? What wonder is it then to see Men at the same time in Words applaud the Non-Obedience of the Bishops, and yet in their acts comply with the Dispensing Power? To see those, who by their High Professions of Loyalty and Non-Resistance, had invited and encouraged the King to use his liberty to enslave them, when they found that he, presuming too much upon their High Profession, was like indeed to involve them in the same Slavery and Mischiefs with the rest, choose rather to enter with others into secret Conspiracies for the Common Safety, than in time (to prevent that) with a true and generous Loyalty and Fidelity openly oppose his Illegal Proceedings; These things, with some few others made the Government of King Charles II. uneasy, and brought King James II. to his *Exit*.

We are now entering, as I said, into a *New Scene of Affairs*: And that this may proceed more happily, it cannot but be of great use to reflect upon and consider well the *Errors, Miscarriages, and true Causes of the unhappiness and sad Catastrophes of the two former*. I have already briefly touched some of the more immediate and visible Causes, Historically as to the matter of *Fact*: But to make a right use of them, it may be necessary to enquire a little more deeply and Philosophically into them. These *Causes* therefore, to go to the bottom, are *two-fold*, Natural, and Divine, which doth secretly but effectually dispose and order the Natural. The *Divine* is by way of *Judgment*, which is al-

ways



ways just, and for some *Sin*, and doth frequently proceed to Excision, cutting off, and Extirpation of whole Families, when the sin is persisted in; though for the most part, unless in case of some heinous crime, gradually giving fair warnings and opportunities to one after another, to prevent by Reformation the final and utter Extirpation of all. And though many times the Root of Bitterness lye deep, and be hard by others to be detected, yet it is not seldom that the *Sin* is legible and apparent in the *Punishment*; and certainly if we well consider what a Sin it is *to resist, oppose, and oppress the Truth* when offered, especially in matters of great consequence, and presented by some special Providence of God, all who believe *Popery* to be an abominable Abuse and Corruption of the genuine Christianity, tending to the defacing, enervating, and subversion of it, and that the *Reformation* desired is nothing but the Restitution of it to its pristine and genuine Lustre and Power, must of necessity believe that the *Cherishing of Popery* and *Opposing* of such a *Reformation*, may be such a Sin as, being persisted in, may provoke as great Judgments as this. And then if we reflect back as far as the *Grand-father* of our *King James the First*, and thence observe how Indulgence and Favour to Popery, from this first Opposing of the Reformation in *Scotland*, has been continued and continually attended with destructive signal Judgments in his Posterity ever since, beginning with one very Prodigious, a horrid Dream, of the loss of both his Arms, and the sudden Death of both his Sons, all at distant places in one Night, as may be seen in *Spotswood*; it will not be hard to trace and detect the True Root which hath born all this bitter Fruit in that Family. And they who cannot discern this in that Family alone, may for their confirmation take also into consideration the Occurrences of a contemporary Family in our Neighbour County, *France*, that of *Valois* from *Hen. 2.* to its Extirpation; and compare with these two the long and happy *Reign of Q. Elizabeth*,



against which the Gates of Hell could not prevail. And if with all these we consider also *the Actions and Catastrophe of Hen. 4. of France*, and the monstrous Wickedness and Barbarous Cruelties of the present King, it will not be hard to make a *Moral Prediction* of the like fate attending this *Family of Bourbon* also. This, it is very probable, if we consider the Original and Progress *pari passu* all along of both Sin and Punishment, was *the Provoking Sin and Root of Bitterness*, which by Divine Judgment hath exposed them to the *strong Delusions*, which have been the more immediate and apparent Causes of all their Miscarriages and Unhappiness. And though it may be hoped Men are now near as well cured of Popery, as the Jews of Idolatry, yet may this Observation afford us a very *necessary Admonition* at this time, if we be not like the Horse and Mule: For certainly that Soul which in these occurrences of this Royal Family within the Period before mentioned, cannot discern a continued course of Providence powerfully operating therein, is deeply immersed in Sensuality, and very Brutish. It is therefore very *reasonable that at this time we do seriously consider* the Course of Gods Providence and Judgments upon that Family; that it was not any Favour to Popery, otherwise than as that is an Abuse and Opposition of the true Religion, that was *the Sin of that Family*; nor was it that alone, but that and other Abuses by Prophanation and Connivance; That the *Prince is descended* from that Family, from which he may derive a load of Guilt upon himself, by participation in any of those sins, by forgetfulness of God, and by neglect of those Duties, which this late extraordinary Providence calls him unto: That *the present State of the Nation* is a most vitious and degenerate State; and that so extraordinary Deliverance, when greater Judgments might reasonably have been expected, obligeth to great Seriousness, affectionate Sense of the special Providence of God in it, and effectual Reformation: for great and undeserved Mercies do  
not

not less oblige (either in force or extent) than the most severe Judgments: And to consider that *the same Providence of God*, which effected all this, *can* easily, and certainly will, *turn all again* into Confusion and a greater Judgment, if we do not wisely endeavour to concur with it, and answer his ends. He can take away the Prince, and incline the Princess to recall the King; he can by impeding or crossing our Preparations for *Ireland*, or an unexpected defeat of part of them, discourage the rest, and incourage the *Irish*; he can raise up a desperate Party at home, and from a cloud of an hand breadth make them cover the Land; he can send a Spirit of Division amongst us and Confound our Counsels; of Infatuation, as he did amongst the *Papists*, to resolve, with great imaginary Wisdom, and Subtilty, upon the direct and most effectual means of our Ruine and Destruction. And by these, and many other unconceivable ways and means, can he easily and quickly turn all our Transport into Mourning and Confusion.

This, I say, *he can do*, and *we may* provoke him to do it, in part or in whole, if we, like Dogs, greedily catch up the Bone, and regard not the Masters hand that threw it, but continue in that brutish Stupidity, which hath so much prevailed in this Nation. And it may be considered, *whether we have not already provoked* him to let us struggle with some *Difficulties*, which might easily have been prevented: The so easie Compliance, or Inadvertence, in passing *the Order* in the Form aforesaid, was plainly a Fault, and such as I cannot think it consistent with true Piety, and due sence of the Majesty and Honour of God, for any Mortal to offer to excuse it; and certainly nothing could be a more proper Correction of such an *Easiness* or Inadvertence, than to permit the same persons, in their Debates, to run themselves into such *Difficulties*, with loss of time, as might as easily have been avoided, as the Order have been amended. We have been so long imposed upon with  
Words,



Words, that like Children, we are easily allured and carried with some, and frightened with others, without any reason. This being perceived, an Expedient was sought, but such an one chosen as made all the Question; whereas I doubt not that the matter might have been proposed at first in such commodious terms and expressions, and so enforced with Reasons and Demonstrations, as that it would have passed as easily as another Vote did at that time, and with no inconsiderable advantage. And if this be so, why might there not be some secret energy of Providence, or Subtraction of a more favourable Direction in it? This may be too nice a Speculation for this Generation: But this I know, that the very thoughts of men are not so much in their own power as they imagine, but are subject to the Power, not only of God, but of much inferior Spirits by his permission; and he is no great Philosopher, who doth not perceive it, nor very knowing Christian, who doth not believe it. And were it understood how intimately and effectually his Providence doth interpose in all things, perhaps there would not be much doubt of what I say: But they that understand these things may make their use of them.

Of the other *more immediate and more apparent Causes*, there is one that is *Prophanation of Religion*, which hath a *double Efficacy*, Moral and Natural: *Moral*, as a *sin* provoking Gods Displeasure and Judgments, and so is comprehended in what I have said before. *Natural* in respect of its *Contagious and Spreading Nature*, and of the mischievous Effects and Consequences of it. All *evil Examples*, especially of persons of great Place, and among people disposed to receive Impressions from them, are very Infectious; but none more than Irreligion and Prophaneness, partly thro' the *Sensuality* of men in the Corrupt State of Nature, which is easily affected with Objects of Sense, and therefore apt for them to neglect and contemn things of a more refined and Spiritual Nature, and partly through the Im-  
pre-



pressions and Efficacy of the envious Apostate Spirits, who, of all things, are most gratified with it, and most active to promote it ; and for this cause there is the more reason to check and suppress the very first and least appearances of it ; for a little Leven leaveneth the whole Lump ; but yet more if we consider also the pernicious *Effects and Consequences* of it, even of a natural growth and production : For it is plainly a direct Introduction to Irreligion, and thereby an Inlet to all manner of Disorder, in Persons, Families, and States, as may plainly be perceived by this Consideration.

*True Religion* in man is a Cœlestial Influence and Divine Power, received and embraced by a Soul rightly prepared and disposed by true Information and good Instruction, whereby that Soul is ennobled and exalted to a degree of Excellence above the Humane Nature, according to the Degree of that reception. This illuminates his mind, and makes him sensible that he is a Dependant Being, hath his Dependance upon a Being most Excellent, and so affects him that he resteth on it, and directeth all his motions to it, as his proper and only Centre : Hence proceed these happy Effects, he moves orderly, his Soul being fix'd upon its proper and satisfactory Object, runs not astray, nor affects any other with any disorderly Motion ; so that he keeps his rank and place in the Universe, without disturbance to himself or others : and this produceth a free and generous Magnanimity, he admires not the Grandeur of the World, fears no Man, flatters no Man, but deals plainly and sincerely with all ; pities their Weakness, even in injuries and affronts to himself, as of People of distempered mind, is Communicative, and ready and industrious to do good to all.

On the contrary *Irreligion* indisposeth the Soul for that Divine Principle, whence it becomes dry and narrow, like a withered Branch, and unhingeth it from its proper Centre, whence proceedeth all manner of Disorder : First, it directs

directs all its motions to it self, as its Centre, as if it were independent. But not being really so, it cannot rest there; but runs out after something else; and missing its proper Object, falls upon some false Appearance, and prosecutes it, as its proper Object with a motion suitable to that, and so exorbitant and irregular. And hence proceeds all that Degeneracy of Mind, that Admiration and Insatiable prosecution of the Pleasures of the Flesh, and Grandeur of the World, and all that Baseness, Falseness, Flattery, Perfidiousness and Treachery which hath so infected and corrupted this Nation.

The Religion before described is that which is proper to uncorrupted Nature: *The Christian Religion* comprehends all that and more. It not only acquaints us with the *Original of all the Unhappiness of Mankind*, which the sacred Antiquities of the Jews did in some sort before; but it plainly reveals unto us *the proper and only Remedy*, which the Jews Religion did but obscurely signify by Types and Figures: That man is so inconsiderable a being in himself, and so corrupted and polluted by Sin, that he cannot possibly have any access to the Great, and Glorious, and Holy God, without which he must be eternally miserable, but by a *Holy Mediator*: That the Great, and Glorious, and Holy God notwithstanding out of meer compassion to his despicable Creature, hath provided such a Mediator for us, in whom he hath united the Divine and Humane Nature in one person: That this Mediator having upon the Theatre of this Earth performed a most exact obedience to the Will of God, even to death, did thereby offer up the Humane Nature a Sacrifice, and consecrate it to God: That thereby he obtained favour with God for all Mankind, and a Right of Dominion over them; and is ascended into Heaven as the Captain of our Salvation, where he intercedes for, and thence disperses his Divine Gifts to all that receive him, and by Purity, Holiness, and Righteousness, in Obedience to his Holy Law, and Conformity

ty to his most Holy Motions, firmly adhere to him ; and in due time will Judge and Condemn all his Enemies, and all those ungrateful and perfidious Wretches, inveagled by them to desert his Service.

Concerning this Religion, it is a most true and excellent Observation and Conclusion of that profound Searcher into Nature, Sir *Francis Bacon* ( 7. de Augm. Sci. c. 1. ) that in almost all Creatures, but especially in Man, if he be not degenerate, there is an appetite to a two-fold good, one of the Community, the other of the individual, of which the former is the most prevalent, [ *as we may observe in Animals, which will readily expose themselves to such danger for the preservation of their young, from which they would otherwise most timorously have fled for the preservation of themselves,* ] and that of all Religions there is none, which doth so much tend to the Promotion of the Publick Good before the Private, as the Holy Christian Religion. *Unde liquido pateat*, &c. From whence, saith he, it doth plainly appear, that it was one and the same God, who gave to all his Creatures those Laws of Nature, and to Men the Laws of Christ,

Upon these Considerations, which contain great truths, though but briefly and plainly expressed, it is very evident That the true Christian Religion, even by a natural way of causation, is a most excellent Means even for the temporal Weal and Happiness of Persons, Families, and States, both Governors and Governed : That it ought even upon that account by all wise Governors, to be promoted as a matter of great concern, with all care and resolution : and that Irreligion and Prophaneness are even by way of natural causation the Inlets of all manner of Evil and Mischief both to Persons, Families, and States ; and therefore strictly and severely to be suppressed in the very first eruption, as a dangerous and contagious Plague.

Hence also it is evident, that the natural Effects of the *Debaucheries of Covetousness and Ambition*, are as perniti-



ous to all Societies as those of Whoreing and Drinking, and produce as great Disorders: For when the Soul is once unhinged from its proper Centre, it prosecutes the mistaken Object, it next fixeth upon, be it what it will, with the same disorderly motions, because it prosecuteth it instead of its proper Object, and under the notion of that: and that therefore these are by all wise Governors to be taken care of, that they be restrained and all incentives and occasions of them removed and avoided.

And here it may be fit to take notice of *two great Occasions of this kind of Debauchery amongst us*, which were *great Errors in Government in King James I. and his Posterity*; the conferring of Titles of Honour, and the conferring of Places and Preferments in Church and State upon improper and unworthy Considerations.

As for *Titles of Honour* they are properly Ensigns of Vertue and Merit, and ought to be Rewards only of that, and Encouragements to it; but when they are conferred upon persons for Money, by way of Sale, or upon Men for their Estates without any prospect of their Vertue or Merit, by this means these Rewards and Encouragements, due only to Vertue and Merit, are withdrawn from it, and given to Avarice and Ambition, and thereby made Incentives to them. And, to note it by the by, the promiscuous conferring of Titles of Honour unduly makes them insignificant, and is very injurious to all, who have justly obtained them.

And for *Places and Preferments* the granting of them for Money, or upon any other consideration than the proper Qualifications of the persons for discharge of the Duty, or even to covetous or ambitious persons, in many cases, though otherwise well qualified, besides that it is a great Errour in Government in other respects, as to this present purpose, it gives great encouragement to such to seek to get them by indirect means; and the evil *Example* of Men, in seeking after Preferments, and in their behaviour in them, tends very much to the corrupting of the rest of the people, and infecting them with these Vices. But

But no Examples of this kind are so pernicious as those of the Clergy. It is a great truth that when Vertue fails in them, Faith will fail in the people. If they who in their Baptismal Vows have renounced the World, the Poms and Vanities, and Superfluities of the World, and are moreover consecrated to the special Service of God, and obliged by their Profession to teach, as well by Example, as by Doctrine, Heavenly-mindedness and Contempt of the World, shall so forsake that, and follow this World, as to turn that Sacred Profession into a Trade as a means to get Riches and Honours, and live plentifully; and even outdo the men of the World in unsatiable prosecution of these things; what a Temptation must this be to all others to do the like in their way! Nothing can be more absurd and inconsistent than Covetousness, Ambition, Pride, and Indulgence to the Enjoyments of the World, with the Profession of a Minister of the Gospel of Christ. Even Riches and Wealth in a Clergyman, unless he be as rich in Good Works, is, in my apprehension a Scandalous and Nauseous thing. And such usually prove mischievous Instruments both in Church and State, if favoured, or suffered to grow too great in either.

King Charles II. by his Prodigality ( which was increased by the Prodigality of his Parliament ) and by suffering himself to be cheated and abused, being often in want of money, for supply of that was forced after some time to corrupt, by *Pensions and Preferments*, the members of Parliament to betray their trust and feed his Prodigality with the Peoples Money. These Examples of those who notoriously cheated him, and of himself in corrupting those Publick Trustees, and other such abuses, were no less effectual to the *Corrupting the Manners of the Nation in respect of Justice and Honesty*, than were his other Debaucheries in respect of Temperance and Sobriety. And yet it may be a question, Whether the greedy *Pursuite of Preferments* by our Clergy-men, and their ill and irregular Use

Use of them, either hourding up Riches, or misemploying them in a secular, or luxurious way of living, have not been as mischievous Examples to infect peoples minds with Over-valuation of the World, and the Poms and Vanities thereof, as any of those other with other Vices? This is more notorious than that I need either to scruple the mention, or use many words to convince others of the truth of it; and doth much incline me to think it very necessary that some effectual course be taken, to reduce our Clergy to a more Philosophical way of living, or that none but who are so disposed may be admitted to any great Preferments.

This may possibly offend some, but no good Christian, I am confident: and therefore to stop the Mouths of all such, I will give one instance of so notorious a defect of good Employment of the large Revenues of our Church, as shall make the best and greatest of our Clergymen lay their hands upon their Mouths. It is now one hundred and forty years since the Reformed Religion, which had received some interruption by *Queen Mary*, was restored and established by *Queen Elizabeth*; about the beginning of that Age, Almighty God by his Special Providence had produced two things of great Consequence in the World, the Restauration of Learning, facilitated by a new and admirable Invention of Printing, and a Discovery of a new World, of Barbarous Ignorant People, by the help of another late Invention and Improvement of Navigation. We have had as great advantages of access thither, and to all parts of the World as any People; but what use have we made of this, and of all our great Learning, and large Revenues? What sense have we expressed of the wonderful Goodness of God to Mankind, of the Labours of our Saviour and his Apostles, of the Zeal of the primitive Christians, and of the Obligation of all these Examples? What Devotion to God; What charity to the Souls of Men? So far have we been from that, that the very Pharisaical Zeal of the Jesuites and other Romish Emisseries could



could not move us to the least degred of Emulation, which hath not been wanting upon other occasions. But what wonder is all this when our Devotion and Zeal for the Service of God and good of Souls hath scarce extended so far as *Ireland*?

The truth is, it is no wonder if such Abundance of *the World* choak and stifle all Motions and Activity of this kind. Our very Liturgy doth reproach us with *Laziness and Coldness*, and is a publick Monument to condemn us. The very *Defects* in our Reformation, which could not be remedied at the first compofure of that Book, but are there noted that it might be done in due time, remain unreformed as they were to this very time, notwithstanding the various conditions we have since been in, and the many other Alterations we could easily make.

• We have not restored any thing of the true Christian  
• and *Ancient Discipline* of the Church, but opposed and sup-  
• pressed those who have desired it, and instead thereof re-  
tained only a Popish Relict and Abuse of it; have by se-  
cular Laws forced such into the Church, as according to  
the true Christian Discipline ought to have been cast out ;  
and instead of preserving the Honour of Christianity, help-  
ed the Serpent to cast out a Flood of Scandals to eclipse it.  
We have not restored *the peculiar Solemnity of the Christian*  
*Worship*, without which our Service, in the judgment of  
Bishop *Andrews*, is imperfect and defective, to its proper  
and frequent use; but instead thereof set up such a kind  
of Form, to be read with great formality at the Altar, as  
was heretofore introduced, and presently, after exploded  
in *France*, as a dry and barren Novelty.

And for our *Preaching* in which we glory, how much  
hath it been abused to please Princes, and to please and  
maintain Parties; to perswade people out of their natural  
rights under pretence of Loyalty, and into Slavery under  
the notion of Passive Obedience, that thereby they might  
preach themselves into Preferments! And for those great  
*Christian*

*Christian Virtues* of Humility, contempt of the World, Heavenly-mindedness, Frequent and Earnest Prayers and Fasting, and Zeal and Industry for the Service of God and Salvation of Souls, so much recommended in the Gospel, not only by Word, but by the Example also of our Saviour, his Apostles, and the primitive Christians, and which are noted by a Heathen Historian, to have made the Country Clergy in his time venerable in the sight of God and Man, how little thereof is there now to be met with among our Clergy? So little that I doubt not but we are now as much over spread with Pharisaism, (except the best part of it) as were the Jews in our Saviours time. And what may be *the Cause* into which all this may be truly resolved? Certainly nothing but after an ill and inconsiderate *Education*, the false Appearances of the World, and the great *Preferments* which are attainable by compliance with the pleasure of those who have the disposing of them. This is it which hath betrayed both King and Country, as I shall presently shew more particularly.

I do not impute it to the Greatness of the *Preferments*, which are Talents, whereof a good Man may make a good use, though few have been made better men by them, so much as to want of good Education, and the *unhappy course* which was taken in the disposal of many of them. Great *Preferments* are Temptations and Allurements to Covetous and Ambitious Men to use any means to obtain them. These being all at the Disposal of the King, and King James I. dividing the Common Interest, by setting up pretended Prorogative against the Laws, made use of this Power to encrease and strengthen his party. And though this course proved very unsuccessful to Him and his Son; yet King Charles II. fell likewise into the same Error, forgetting his Solemn Promises from *Breda*, he industriously, as some say, fomented differences between the two parties of the Clergy; however he too easily consented to that *mischievous Act of Uniformity*, which made an actual Division,

( 25 )  
vision, and was therefore, as it is believed, secretly promoted by the Papists. By this means were many good and useful men excluded from all Preferments and Employments in the Church. And though of those who conformed there were many too eminent for their Worth to be passed by, yet generally Prerogative Men were the Men who were preferred. And this was it which filled the Church with Covetous, Proud, Ambitious, Worldly Men, and Court Flatterers.

And to note it by the way that cursed *Dividing of the Church* and Nation, by that mischievous Act of Uniformity, no less contrary to Christian Prudence than Christian Charity, proved another great Error in Policy and Government, no less inconsistent with civil, than Christian Prudence, and made his Government uneasy, which might otherwise by performance of his Word have been made most easie through a general Unanimity, and mutual Emulations for his Service and the Common Good.

*Flattery*, the other immediate and apparent cause of the Evils aforesaid, is the natural product and off-spring of those Debaucheries of Covetousness and Ambition, whereof I have been speaking: For the Gratification of these is the only or most common *End* it aims at. And its natural Effects are that it subtilly, dangerously, and perniciously abuseth, deceives and betrays, under the specious pretence of great Affection, Respect and Service; and so much the more dangerously and perniciously, by how much the more subtilly: and therefore is in men of greatest parts (Clergy men especially) if once found Un sincere, Covetous or Ambitious, with so much the greater Caution to be suspected and avoided, even by the wisest of Men, who otherwise may be subject to its insinuations, and imposed on by it.

King *James* the First was certainly a Man of no mean or ordinary Wit, and parts in other respects, but his Affectation of an uncontrollable Absoluteness, and his Timorousness



rousfness, exposed him to the crafts of evil Men. He knew well enough that he was bound and obliged by Laws: that was too plain to be denied, and therefore he made no scruple to profess as much in general in Parliament. But under the umbrage of that Profession, took liberty to transgress his bounds in many Particulars, upon pretence of Law and Prorogative. To make this pass the more clearly, it was necessary he should incline two sorts of Men, the Bishops and the Judges, as much as might be to his Service, which could not better and more craftily be effected, than by setting up the Authority of both as high as might be: For this carried an appearance of Favour to them, and moreover made them the more serviceable to him, he having the choice of the persons. Upon this the Judges were apt to strain the Law to comply with his desires; but the Bishops and their dependants, the Chancellors, and Civilians, and the Episcopal Clergy, were generally for magnifying the Prorogative without consideration of, or regard to the bounds prescribed by the Laws and Constitution of the Government, partly as the common Interest of their party, but more especially as the direct way to gain the Kings Favour and Preferments. This produced Flatterers in abundance, who strained their Wits by plausible Arguments grounded upon ambiguous Words and false Principles to represent the state of this Government such as the King affected to have it. By this means was King *James* himself in part imposed upon, ( for *Quicquid volumus facile credimus* ) but his posterity more, and a great part of the Clergy, and others who adhered to them, in so much that they could never since tell how to extricate themselves out of those false Notions, into which the craft and knavery of these Flatters had mislead them, especially under the Byass and Prejudice of a supposed Interest. This tempted and encouraged the King many times upon occasion to exercise his supposed Prorogative: But the people of *England* being an understanding people, and well

well knowing their own Rights, could not so easily be imposed upon by Fallacies contrary to their Interest. And hence arose the fatal difference between King and People, and between the People themselves, while part to maintain their illegal Assertions, to get Preferments, or being misled, sided with the King; and part, and that the greatest and most considerable part, stood firm to the Laws, and for maintenance of their Rights. And certain it is that those very matters, wherein King *James* and his Successors thus unhappily transgressed the Laws, were not at all for their benefit, but did meerly gratify insinuateing Courtiers and pernicious Flatterers, to the alienation of the minds of the greatest and best part of the people: So that their cause in these Differences, was both unjust, unprofitable, and pernicious to themselves. And this was their Case in King *Charles I.* and ever since.

But of all the matters wherein they transgressed the Laws, none was more pernicious, even to themselves, than *Intermissions and unseasonable Prerogations and Dissolutions of Parliaments* contrary to the Laws. For certain it is, and very apparent in the very Constitution of our Government and constant Practice, that *the People of England have as much Right to inspect the Administration, as the King to exercise it.* And had these Kings exercised this part in summoning Parliaments and permitting them to sit and act according to the Laws, which they are sworn to observe, this would certainly have prevented the mischiefs which have befallen not only the Nation, but themselves more especially. For the Majesty, Honour, and Prosperity of the King is for the benefit of the Nation, and therefore desirable, and actually desired by the *English*, as much as any people in the World. But these Intermissions and Interruptions of Parliaments, as they served only for the security of Malefactors and evil Councillors from condign Punishment, and were for that end procured by them, so did they expose those Kings to their Knavery, and to be misled by them to their own ruin.



The Consideration of the Causes of the Unhappiness of the last race of Kings gives us a clear Prospect into the *necessary Means to make* the next, and the Nation under them, more *happy*. Of which the first and principal is a constant care and endeavour by all proper means to promote the Honour and Esteem, and the sincere and cordial profession and practice of TRUE RELIGION AND VERTUE: and a resolved suppression with a generous indignation, of all *Vice and Debauchery*, even those in maskerade, fordid Covetousnes, and empty Ambition. This is the most direct and powerful Means both for the common good of all, and for the private good of each particular, as its *natural effect*: and for obtaining the Divine Favour and Blessing which alone gives life to all, as is plain from what I have said before.

And the *proper meanes* to do this, are good Example; Acts of Grace and Favour, or of Displeasure and Indignation, as occasion requires; Provident choice of Ministers, Officers, and Servants; and strict execution of good and effectual Laws.

Of the great power of *Examples*, when set upon the Beacons of high Places in a State (which makes them, if good, as real Lights, and favourable Stars, to steer by, if bad, as an *Ignis fatuus* to mislead poor blinded wandring Souls,) we of this Nation cannot be insensible, who have seen and felt so great unhappy effects of ill ones.

But it is not sufficient for a Prince to give good Example in his own person and actions, unless he take great care also that the force of his own be not enervated, baffled and affronted; through his connivance or remissness, by the ill examples of those about him; but especially of his Ministers, Officers and Servants; that there be not an *Ignis fatuus* among them, but that the whole state may be like a clear Heaven, free from clouds and adorned with illustrious radiant Stars; that by a favourable aspect and benign Influence he encourage such, but with the Storms of Indignation disperse all noxious Meteors. And



And to this not only the great Importance, but even *Easiness* of the work is no mean *Obligation*. For DEBAUCHERY is a base, unmanly, degenerate thing; a composition of Folly, Inconsiderateness, Impotence, Rashness, Madness; a mere Imposture, nothing less than what it most affects to be thought; nothing but frothy Wit or knavish Craft, instead of true Wisdom and solid Judgment; Impudence and Rashness, instead of true generous Courage; nay, many times mere Peussillanimity and Baseness; or foolish fear of the Imputation of Cowardize and Censure of vain men, under the greatest appearance of Courage and Magnanimity; in some a greater Monster among Rational creatures than ever Nature produced among Animals.

Nor is it less base, degenerate, and unmanly, in persons of a higher rank in State, Office, or Employment, than in the meanest, but on the contrary a Degeneracy so much the greater, and more monstrous. A debauched Lord, a Scandalous Judge, a Covetous, Proud, and Haughty Clergyman, immersed in secular business, are all gross Absurdities. It makes a Title of Honour to become a Lye, and the person who bears it, an Impostor; such a person effectually abdicates the Nobility of his Ancestors, is no longer a real object of Honour or Respect, but of Indignation and Contempt; and deserves to be treated as such by all men. Such a *Judge* is worse: But such a Clergyman worst of all.

And therefore as it renders them unfit to be trusted or employed in great and weighty business, so doth it expose them to the contempt of all, but more especially to the just Indignation of a Virtuous Prince. Besides though Debauchery and Lycentiousness hath long reigned under Impunity, and be grown to a great height of Impudence, yet hath it not yet so far spread and prevailed, but that a generous correction and suppression of a thing so odious in its own nature, would be very gratefull to the best and greatest part of the Nation.

And thus much upon a civil Consideration: but we ought  
not

not to rest here : it is a matter of greater importance than so. We ought to consider the greatness of that *Majesty*, which is concerned in it ; in comparison of whom the whole Earth is but a Mole-hill, but as the dust of the Balance, and all mankind are nothing. We ought to consider the *State of the Nation* polluted and defiled with Presumptuous and Impudent sin, with open contempt of Religion and of the precepts of the Gospel. We ought to consider the *Extraordinary Judgments* of God upon some of the chief Authors and Promoters, at least by Example and Connivance, of all this Wickedness ; how they have been blown away with a puff, like chaff before the Wind. We ought to consider the admirable Mercy, Patience, Long-suffering, and Clemency of God in granting us so *extraordinary a Deliverance*, when in humane probability and consideration of our own demerit and monstrous sins of the Nation, we had more reason to have expected nothing but Confusion and some severe Judgments upon us. We ought also to consider the *Manner and Circumstances* of all this, how God hath therein *made bare his Arm*, made his effectual Interposition so manifest and apparent, as is sufficient for the conviction of all, who are not hardened and blinded. And when we have done all this, we ought farther to consider *what all this calls to us for*, what *Obligations* it lays upon us, what God expects from us, and what we have further to expect from him according as we behave our selves.

The abominable abuses of Popery have run the Reformed Churches into some contrary Errors and Mistakes in several particulars, and among the rest, concerning external Acts of Repentance, if I mistake not. For publick sins by which the Holy Majesty of God is publicly dishonoured, a *publick Satisfaction* (in the sense of the Antient Christians) is to be made, both by particular persons, and by whole Nations, when the sins are National, as they may be by publick Connivance, and other ways. When  
a Land



a Land is so polluted and defiled, it must be purged by putting away the evil, by Severity upon the criminals, and by some publick Act of Repentance giving Glory to God; and if it do not thus judge it self, it may expect to be judged of the Lord, and the more severely, by how much the longer it is deferred. This is notoriously the case of this Nation at this time, but what in particular is to be done in it, belongs to others to consider; I mean as to such publick Satisfaction, putting away the Evil, and giving Glory to God.

But certainly whatever else be done, it will be to no good purpose, but rather a greater Provocation to turn all our so favourable a Deliverance into a severer Judgment, if there be not a speedy check and effectual stop put to these Abominations, which hath been too long neglected and over-looked already. Let any man consider, especially a Prince, or man in great Authority, how he would resent it to be publickly affronted and have his Laws or Orders openly contemned. And though the transcendent Majesty of God, be far above the reach of hurt or benefit by any actions of so despicable beings as mortal men, yet such is his Goodness and Benignity to his poor Creatures, that what ever is done, which tends to the real good or hurt of them, he reputes as Service or Disservice to himself, and what is ill and presumptuously so done, as an affront to himself. And therefore he is no good Christian, who is not far more moved and concerned for the Honour of God and of his Laws, that they be not publickly affronted and contemned by wicked men, than for any thing which may touch his own Person or Dignity. That excellent Being doth not frequently and openly in an extraordinary way inflict his Divine Judgments upon notorious Malefactors, because by his Providence he sets up Magistrates to do it in ordinary way, as his Deputies, and he expects it from them. But he hath in part lately done it in this Nation, in very extraordinary manner: he hath sent his Fear and Dread upon our Adversaries, driven out the Heathen



( 34 )

Heathen, the Cananites, the Authors and Promotors of these abominations before us, and brought us into their places of Authority and Power, and expects that we now apply our selves to carry on this great Work, and utterly exterminate these relicts and old companions of Idolatry and false Worship. And shall we notwithstanding sit down to eat and to drink, and rise up to play? Set to build Houses for our selves, to get Offices and Preferments, or at best to provide for our common Rights and Properties; and let the House of God, his Temples in a Spiritual sense, be defiled and run to ruin in our Land? He hath so turned the Hearts of a formidable Army, that they all have either come in and joined with us, submitted to us, or fled from us. And shall we now after this make such doubt of his further Divine Assistance and Blessing, as not dare to attempt the Conquering of a few blustering Debauches, when God and the best part of the Nation expect it from us, and are ready to approve and concur with us in it; Shall we fool our selves in such a case as this with that base and narrow-sould Worldly Wisdom? Let them still out face us, and, if not basely comply, yet, which is next to it, connive at, and dissemble, what we cannot be ignorant of? Nay, by partial and unworthy recommendations set up in great place in a Christian State, such scandalous persons and evil Examples, as true Christian Discipline would humble and cast out of the Church? and so cross the Providence of God by setting up such as he is pulling down? Such Politicoes, who have no more sense of the Honour of God, may possibly meet with their deserved correction in an Eclipse of their own. But it concerns all, that we do not by neglect or further delay of so great a Duty, to which we are lead in so special a manner, provoake a change of the course of this propitious Providence, so as to bring in the Philistines again upon us; or correct our laziness with some new difficulties, or unexpected impediments. But so much for this.

There

There is *one thing more in relation to Religion* of great importance, wherein have been no small mistakes heretofore committed, and that is *Unanimity* in Religion. This hath been greatly disturbed and interrupted by inconsiderate affectation of *Uniformity*, and improper and preposterous means for that purpose. The most natural and proper means to promote both, are 1. To remove all Force (which is contrary to the nature of Religion, as the Ancient Christians generally agree) and Secular Punishments upon Ecclesiastical Censures, 2. To remove all needless occasions of Difference, and unnecessary Terms of Conformity, especially under Oaths and Subscriptions, 3. To reform the Liturgy, so as might most conduce to Edification, and to gratifie and satisfie the Devotion of the most Sober and Religious Christians. Against this last I have not known any thing Objected, but what are the plain Principles and usual Arguments of the Papists against the Reformation of their Religion and their Missal. This belongs to the Clergy to do, but they must be ordered and commissioned to do it; the other two may be done by a short Act of Parliament to repeal the Penal Statutes against Protestant Dissenters, the Act of Uniformity, 14. C. 2. &c. and with them some others inconsistent with the true Constitution of the *English* Government, and promoted by Popish Counsels to alter the same for their advantage.

As for *Civil Matters*, the *Fundamental Error* of King James and his Successors hitherto, (which it is very probable was promoted by the craft of the Romish Emissaries, that they might strike in with one party) was that by setting up for Prerogative against the Law, he divided the common Intrest; for the King and the People have a mutual Intrest in each other, so that what is for the real good of either, is for the common good of both; as in a natural body, what is pernicious to any Member, damnifies the whole. The true Constitution of the *English Government*



was built upon solid Principles of Wisdom, to give to each all that could be, without prejudice to the other: to the King all the Honour and Majesty that might be, which was the Honour and Majesty of the whole; the actual Administration, but by Officers authorised by Law, and sworn faithfully to perform their Duty; large Revenues, but to use for the publick good, not to alienate at his Pleasure; and all things to be done in his Name, as the head of the Society, but so as he cannot stay the ordinary course of Justice at his pleasure, without violation of the Law: And to the people an Inspection into the Administration, and Power to Enquire and Determine concerning the Miscarriages of it. All which being apparent and undeniable in practice, is a certain argument that the Regal Administration was designed for the Common Good of the whole, of King and People both, as one Body. The *Preservation* therefore of this Constitution doth necessarily tend to the security of the King, as well as of the People; and there can be no better means for this Preservation, than frequent Sessions of Parliament according to the Laws, that is, Annual; though to prevent the so frequent trouble of Elections, it might be enacted that they should be chosen but once in three Years, and sit at certain times, and when the business is done, be adjourned or prorogued, but not dissolved till the last Year of the three. A good Act to settle some such Course and regulate Elections, would for the future prevent all such Mischiefs as have befallen our late Kings, be the most effectual means to secure the Succession to their posterity, and preserve them from all Temptations, and danger of being seduced by evil Men. And by this means would Religion and Justice make the Nation Flourish, and King and People mutually Happy: which every good Man will heartily wish and endeavour in his place.



## The REVIEW.

**T**HUS have I followed the train of my thoughts, beyond what I first intended, but not at all beyond, or besides my Design; which was only the Service of God, and the Good of this little part of Mankind, my Country. And I have done it with all Simplicity, Freedom and Plainness, without any regard to exactness of Method, or any thing else but Truth and Usefulness; as I use to do with my Friends, and those I most wish well to. It is true my good Will and Affection, both to Church and State, hath some times broaken out into warm expressions, which ingenuous Spirits and well disposed minds can never take amiss under our Circumstances: For it is plainly no more than necessary. *The times of this (late) Ignorance, (tho many being willingly ignorant) God in great Mercy winked at in our late Deliverance: But now he commandeth every one every where to repent.* I am, at least morally, certain, That this Church and State are in a special manner at this time upon their good behaviour; That if they acquit themselves well, they may be exceeding prosperous and happy; If they rely too much upon vulgar Politicks, and that Bastard Wisdom of the World, they will be intangled, and meet with many and great Impediments and Difficulties; But if they wholly neglect to correspond and cooperate with the Designs of Gods Providence in these extraordinary Revolutions, consider not how great things the Lord hath done for us, but still do wickedly, they shall be consumed, both they and their King; and will soon fill up the measure of the former Iniquities.

For the *Preventing* of this, and *Securing* the Prosperity and Happiness before mentioned, the most effectual *Meanes and Method* seems to be:

I. That

1. That a Day be appointed for a *Solemn Humiliation*, to represent truly and plainly the Folly and Madness of the Abominable Sins, which have over spread the Nation; to undeceive and drive us from our Security, and convince us that the late Revolutions were an *Actual Judgment* upon those cast out, but to us only an *offer of Mercy*, with Judgments still hanging over our heads, ready to fall upon us, if we take not good heed in time; and therefore to excite us to *give Glory to God*, by true *Humiliation*, and a speedy and effectual *Reformation*.

2. That for this purpose such *Laws* as we have already against any kind of *Debauchery* or *Profaneness*, be speedily put in strict execution for the present; and, to supply the the Defects in them, a more effectual Act be speedily provided, with the most proper and natural *Penalties*: as, for the Nobility and Gentry *Degradation* and *Disability* to hold any Place of Publick Employment, or sit in Parliament; for others *Whipping*, *Pillory* and *Infamy*; and further for all, *Disability* to give Evidence upon Oath.

3. That the way may be cleared and enlarged for more *Charity* and *Unanimity* among Protestants, by a *Repeal* of all Acts against *Protestant Dissenters*, (which are both contrary to the Nature of Christianity, and to the genuine Methods of the Propagation and Preservation of it, and have proved very Unsuccessful and Mischievous) and especially the *Act of Uniformity*.

4. That some effectual Provision be made for the more easie removing of *Scandalous* and *unfit Ministers* out of the Church, and that *Ecclesiastical Livings* and *Preferments* may be committed only to fit and proper Persons for that Sacred Employment; especially that the Bishopricks be committed to the most pious prudent and industrious men. These and some other such may make us happy.

F I N I S.